The arrival of the young wife, tara-s, in the husband's village is celebrated again with slaughtering, a greeting to which she is entitled (cf. folk tale, LVIII). 585 [201]

Today only a few Hottentots could afford several wives, as ancient custom allows, because of their impoverishment. Also the relationship between the sexes has deteriorated to such an extent that it is not necessary for a man to have the intimate relationship with several wives officially sanctioned. 177 515

2. Intra-Family Relationships

a) In the relationship of husband and wife, the honored position of the wife differentiates the family of the Hottentots clearly from that of the Hereros. The woman is considered the mistress of the hut in all household matters. Thus under certain circumstances she has the right to refuse her husband the right to enter the hut. She manages the food supply. Her husband asks for milk and she gives it to him. In addition, the fact that she does the most important job in the household of a herdsman, namely the milking, differentiates her from the wife of a Herero. The honored position of the woman in the marriage relationship does not prevent occasional quarrels in which the husband makes full use of his physical superiority. 593 171 562 462

Only barrenness lowers the esteem of a wife permanently.

b) The relationship of the parents, //gũ-/ra, to the children, /gõ-an, 857 [201]
Caring for small children, aba-, is naturally the mother's business. She carries her child on her back in a lamb skin called //hani-b (see Plate X).

"//Hũniba !kpara !", i.e. Drag the aba skin after you!" is shouted to little children when they sneeze (si'). In other cases I heard the mother wish the sneezing child "!o/man kpao !," i.e. "push your rear !" (°-an seems to be a reflexive particle). Both wishes refer to the eagerly-awaited first attempts of the child to walk. The baby tries to get up from its helpless sitting position on the floor and at first always falls back again on its rear. When it can walk, it drags the aba skin, which it has by then outgrown, after itself and uses it as a toy. 854 466

[206] The parents assign each child, even grown ones, a certain cow for its use (°mai-am, i.e., placing to the mouth). The child may only milk for itself this one cow, a/bes, mornings and evenings. During the day, when the cattle are in the pasture, he is served what is left of his milk. Likewise those who are married sometimes get four or five cows from their parents. 855 422 [585]

Before we leave the children, it should be pointed out how their common activities unite them in friendship. The boys and the girls or both together, when they are coevals (/hā-/, vb.) and have grown up in the same place, consider themselves comrades (/gui//hā-/n) their life long. Each is the *//hā-ǂsab or the */hō-ǂsab of the other. Usually I did not hear them call each other by their names but they addressed each other in a special form of intimacy as ao-tse in the masculine and a-ǂase in the feminine sex. It is not necessary to list individually the duties of those of the same age to each other. The general duty of this comradery which includes all the others is sticking together in all phases of life.

[316] 5. The Dissolution of the Family

The dissolution of the family usually occurs early under present-day conditions. Formerly the large stock of cattle, similar to one of our large peasant farms, held the family together for a long time in the interest of economical operation and complete use of the property. Today the Hottentot is forced to earn his living at an early age in the service of the white man and so the children often separate when they are only half grown.

To what extent the death of one of the parents loosens the family ties cannot be measured without a knowledge of the laws of inheritance. I have not made any studies in this field.

I was only able to find out about burial customs. As they are maintained today, they are a mixture of old traditions, of Christian influences and of the progressive degeneration of the folk customs. The eyes of the corpse are closed, the body washed by old women and stretched out on its back. The arms are placed at the sides and the hands placed next each other in the lap with the back of the hand up. Skins are used as a shroud. They are wrapped around the body with the hairy side in and sprinkled with buchu powder and then sewn together. The face is kept uncovered until shortly before interment, then the tip of a skin that has been kept for the purpose is placed over it and sewed together loosely.

The body stays alone in the hut, lying on covers on the floor. The relatives, neighbors and friends spend the night together outside singing. Before the body is buried, the funeral feast begins. The men who dig the grave eat before they start the work. When the grave is about 3/4 of a meter wide and scarcely the depth of a man, a low, narrow side niche for the body is hollowed out at the bottom along the side of the grave. Usually burial takes place on the afternoon of the day after death. The

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family surname. That of the */Gari /Naguman*, for example, is Swartbooi, and that of the */Neisi Ein*, another of the Swartbooi clans, is Beukes. Other clans have several of these surnames, e.g. those of the */Gurunis* clan of the same tribe are Swartbooi, Gertze, Richter, and Van der Bijl, and little genealogical connection can now be traced between the different family groups bearing these names. Members of the same clan, however, all considered themselves blood relatives, and were bound together by various common rules and observances. Marriage within the clan was strongly forbidden, so that a man had to seek his wife in another clan. The children belonged to the clan of their father. Apart from thus restricting marriage and regulating descent, and with it inheritance and succession, the clan seems to have functioned mainly as a political unit. There is no record of any ceremonial observances and taboos specially connected with the clan organization, nor was there anything in the nature of totemism among the Hottentots. The members of a clan all tended to live together, and membership of a clan guaranteed a person a strong measure of protection. He could always count on the support of his fellow-clansmen, especially in the case of blood feud. Early last century the vendetta system was still in force among the Naman, even between clans of the same tribe, and the chief of the tribe was unable to prevent two clans from carrying out blood vengeance on each other, or to force them to accept compensation.

The clan was thus the strongest unit ever attained by the Naman. Time and again a powerful clan would go off on its own, asserting its independence of the others, and clan loyalty was always stronger than tribal loyalty. The chief of the tribe was little more than *primus inter pares*. He was acknowledged to be the head of the senior clan, and if a man of fine character was accorded a great deal of respect; yet the heads of the other clans acted as his council, and he could not do much without their co-operation. The whole conduct of affairs in the tribe was—and still is—the concern of the older men.

The clan structure of the Swartbooi as analysed by Mrs. Hoernlé shows the whole mechanism by which clans and tribes were formed among the Naman. A large and flourishing family would very often have its own favourite pasturing grounds, and be so large as to exclude members of other families or clans. In course of time they would become sufficient unto themselves, and the headman begin to play the part of a chief. They would arrange migrations to suit themselves independently of the other members of the tribe, and ultimately be

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618 acknowledged as independent. As the families increased descendants
619 of different brothers would group themselves more closely and form
●593 clans and even sub-clans. In this way a new tribe would gradually
643 develop from a clan or part of a clan of the parent tribe.

Encampments and Dwellings

361 Small as the tribes were, their members were yet too numerous
618 to remain together for long at any one spot. As a rule they were
619 scattered over the country in smaller groups, each group consisting of a clan of the tribe, or even of some part of a clan. The older members of the clan, however, would always stay on at the headquarters of the tribal chief; and in this encampment the relative position of the different clans was strictly regulated by custom.

361 In the old days the main tribal encampment was in the form of a
417 great circle.[1] The whole was enclosed with a great fence of thorn, in
231 which were two gateways, one to the north, the other to the south.
618 Within this fence and round the circumference were the huts of the people, each hut facing inwards to the centre. The huts of the chief and the members of his clan stood in the western portion of the circle, facing east, and on either side of them were ranged in fixed order the huts of the other clans, the members of each clan living close together. The great open space in the centre served as a fold for the stock at night. Special enclosures were made for the calves and the lambs, but there were no enclosures for the cattle and sheep, which just lay in front of their owner's hut till driven out to pasture in the morning.

361 The old camping order of the clans has long since been given up,
592 but the order of camping of the families within the clan is still maintained in many instances. In any settlement of Hottentots may be found the huts of a number of men called by the same name and belonging to the same family group. These huts are ranged in order of seniority. The oldest brother with his wife, children, and dependents dwells furthest to the right, the youngest brother furthest to the left, as one stands, facing outwards, at the doorway of any hut. Near each of the brothers are grouped his immediate dependents, the married sons to the right, the oldest furthest to the right, the youngest nearest to the hut of the father, while on the left is any married daughter not yet removed to her husband's people and any widowed sister come home to live with him. Other dependents of various kinds are

[1] Hoeralt, *op. cit.*, 19–27, *passim*. For the Cape Hottentots, cf. Kolb, *Vorgebirge der Guten Hoffnung*, 109 and *passim*; Pinnock, *Kingdoms of Southern Africa*, 316 sq.; Sparrman, *Voyage to the Cape of Good Hope*, i, 193–7.

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only temporary, and nowadays the period of its duration is often shortened to only a few weeks or even days. On the return of the man to his own people, his mother is required to slaughter an animal as a sign of welcome to his wife, who then reciprocates the gesture in the same way. Neglect on the part of the mother-in-law to provide this welcome is regarded as implying unfriendliness towards the young wife.[1]

The status of the wife in Hottentot society is far from being that of an inferior. Although as a rule she plays a subordinate rôle in matters pertaining to tribal life, and in public always walks several paces behind her husband, yet her position in the household is supreme, and the education of the children is wholly in her hands. She is regarded as the mistress of the hut, which she brings with her at marriage, and of all its contents. She even has the right in certain circumstances to forbid her husband to enter it. She has her own property in cattle, some given to her by her parents while she was still a child, others when she was married, and her husband will not venture to sell or slaughter an animal belonging to her without her consent or in her absence. Even if he intends to barter his own stock he usually first consults her, and during his absence she also controls the pasturing of the herds. She supervises or herself does the milking which provides the household with most of its food, and controls all the provisions, allotting to each his food according to status and age, and brooking no contradiction. Her husband may not even take a mouthful of milk without first obtaining her permission, and should he do so, says Hahn, his nearest female relatives will put a fine on him, consisting in cows and sheep, which are to be added to the stock of his wife.[2]

All the Hottentot tribes formerly permitted polygamy. It seems, however, to have been practised to only a slight extent, and as a rule only the more powerful and wealthy men appear to have had more than one wife. In any case the number of wives seldom exceeded two or three. Each wife had her own hut, in which she lived with her children, and had also her own property. The first wife married, however, was the chief wife, and took unlimited precedence. Her

[1] Hahn, *Tsuni-||Goam*, 18; Wanderer, "Die Khoi-Khoin oder Nama," 318; Kohler, "Das Recht der Hottentotten," 343–4; von François, *Nama und Damara*, 314; Schultze, *Namaland und Kalahari*, 297, 518; Hesselt, *Rückerveld*, 16.

[2] Kolb, op. cit., 46; Hahn, op. cit., 19; Schultze, op. cit., 299; Schinz, op. cit. 82; Wanderer, "Ueber das Rechtsbewusstsein . . . der Hottentotten," 279; Olpp, *Angra Pequena*, 25–6; *Report on the Natives of South-West Africa and their Treatment by Germany* (Cmd. 9146), 71.

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expected to be of service to his elders. In company, according to Olpp, only coevals may sit and discuss together; and when once a person has taken up the word, he may not be interrupted before he has had his say.[1]

In family life also respect for age is inculcated in every way. The children, as we have seen, remain in the same hut as their parents till marriage, and are thus directly dependent upon them both morally and for the means of subsistence. The authority of the parents makes itself felt at all stages of life, and they must be treated with affection and regard. This is seen especially in old age. Although, as we shall subsequently notice, old people might under special circumstances be abandoned to their fate, as among the Bushmen, yet normally the grandparents are regarded with deference; they are spared all possible work, and everyone in the family has the duty of being helpful to them. The terms *ti //ndob* "my grandfather", or *ti //ndosa* "my grandmother", are used as expressions of extreme respect, not only to one's own grandparents, but also to old people in no way related to the family.[2]

Among brothers and sisters the same regard is noticed for relative age. We have already seen how in the kraal their huts are ranged in definite order of seniority, and the mere fact that there is this tendency for brothers to live together indicates the strength of family feeling. Of a number of brothers the eldest always has the honoured place and the first voice in any debate; in family affairs his opinion carries authority. Only elders may address their juniors directly by name. They themselves must be spoken to by special terms: *ouis* in the case of the eldest sister, *siros* or *sisiros* in the case of all others older than the speaker; *abudib* for the eldest brother, and *budirob* for the others. The behaviour proper to brothers is due also to all the people called "brother", and little difference is made, says Mrs. Hoernlé, by the fact that they may be, for example, the sons of the father's brother, and not of one's own father.[3]

Between brothers and sisters, however, there is a strong taboo in later life, although as children they may run about together. A sister is a *tiras*, a person to be respected, not to be spoken to or of lightly, and her brother is said to be shy, *sou*, in her presence. He must never

[1] *Angra Pequena*, 23.
[2] Schultze, op. cit., 300.
[3] Hoernlé, "Social Organisation of the Nama," 21; Schultze, op. cit., 301. The term *ouis* is derived from the Dutch *ou*, old, and *suster*, sister; *siros* or *sisiros* are formed with the Nama demonstrative particle *ro*. *Abudib* and *budirob* are similarly derived from the Dutch *broer*, brother.

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speak to her directly; if he wishes to communicate with her, he must ask another person to address her in his name, or in the absence of anybody he says aloud, so that she can hear: "I wish that somebody will tell my sister that I want a drink of milk," or whatever it is he wishes to communicate to her. He must never be alone with her in the hut, and he must never speak about her except in the most respectful terms. The eldest sister, especially, is his *gei tàras*, his great respected one. The highest oath a man can take is to swear by her: *ti !gãs ao nu*, as true as my sister is alive. If he should abuse this oath, she can walk into his flock and take his finest cows and sheep. A sister can also be generally relied upon to stop any fight in which her brother is taking part. Even at the present time a man will not sleep in his sister's hut when visiting her as a married woman. One of the most offensive curses in Hottentot life, which will cause even the quietest man to fly into a passion, is *sa !gãsa xae*, commit incest with your sister.

This attitude towards the sister is obligatory also on all the men to whom she applies the relationship term */gãb*, brother, even if they are not her own brothers. Should one of these men use bad language in her presence, she can demand a sheep from him with which to purify herself of the pollution. Similarly a man must treat with respect all the women whom he calls "sister". It would in the old days have been a most heinous offence for a man to have married a woman standing in this relationship to him. "It is an indication," says Mrs. Hoernlé, "of the complete transformation of the organization of the people that has taken place owing to Christianization and European influence, that the marriage of direct cousins is now relatively frequent."[1]

Quite different is the behaviour of a man to those women of his own generation whom he calls *//núris*. They are his companions, his playmates; and all is possible with them, free speech and horseplay. Even sexual intercourse would not have been considered wrong. It was frequently one of these women that a man married in the old days.[2]

The relationship between brother and sister also affects the relations of children with their father's sister and mother's brother respectively. The attitude of a woman to her brother's children is one of great restraint; and, just as the father himself has to behave with much

[1] Hoernlé, op. cit., 22; Hahn, "Zur Kunde der Hottentotten," 51; *idem*, *Tsuni-//Goam*, 20–1; von François, op. cit., 212; Schultze, op. cit., 320.
[2] Hoernlé, loc. cit.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
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764 which is placed in front of the dead man's house. In the old days they wailed and
[171] writhed in lamentation. Nowadays they sing hymns. In Berseba where a man died late in the afternoon, hymns were sung right through the night and all the morning until the burial by the missionary took place. Meantime the man's relatives slaughter animals according to their means, and collect the blood separately into one or more pots. The entrails are collected in other pots, and the meat in yet others; all the different families
[278] who are taking part providing pots. The blood is heated to boiling point, and the herb called //gânab is mixed in with it. A chopper, *!ôp*, which has been heated red hot is
[412] then stirred round in it to make the steam rise. The immediate relatives of the man [a]— men, women, and children — collect round the pots and cover their heads with their skins
[302] so that they perspire (*ausən*). Then an old man, who is related neither to the man nor to the woman, takes potblack and makes a line on the stomach of each person — "to prevent their getting pains from eating the food", says !Amatis. The sweating is done in the dead person's hut, and so is the putting on of the black line and the eating. The relatives eat only of the flesh, other members of the kraal eating the entrails, while the blood can be used only by the officiating person and others of like age. In Berseba I was told that the line on the stomach was made with the blood, not with the potblack. Some informers say the sweating is done in the hut, others say outside. Unfortunately in the cases which I witnessed myself the people were too badly off to have meat at all, and there was simply
● [593] coffee drinking. The widow takes no part in these rites at all. "She doesn't belong to the man's family", one informant said indignantly when I asked.

768 How long the widow remained !nau, I do not know. One informant says, "Even to this day, after the death of a husband, or child, a woman won't use cold water for a few days". But the cleansing is often done immediately after the burial. Formerly, according to Gottlief and others, it was done sometime after the burial when the hut had been rebuilt in another spot. Other remarks show that even now some time may elapse between the burial and the cleansing, for another informant tells me that if a widow were obliged for some reason to go from the shore in Walfish Bay to an inland settlement, she would
[784] on no account take the path through the valuable !naras plants, but would go by the desert path where no vegetation of any sort is to be found.

During the interval, whether it be long or short, the widow must not touch uncooked meat or cold water, go among the cattle, or handle the pots. She is tended by one or more elderly widows, not relatives of either man or wife, who take her through the purification rites when the time comes. First she is cleaned from head to foot with ǂhoup
[278] or, on the Orange River, with a brew made from a species of euphorbia, or, in Walfish

[a] None of the woman's relatives take part in this ceremony.

4: Hoernlé E-5 (1912-1913)1925
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602 that they are often sons of fathers who are brothers and not sons of one man. Similarly, all women who are called "sisters" must
602 be treated as sisters, and it would have been in the old days a most heinous offense for a man to have married such a woman. It is
582 an indication of the complete transformation of the organization of the people that has taken place owing to Christianization and European influence, that the marriage of direct first cousins is now relatively frequent. In the old days the behavior of a brother
602 and a sister was very strictly regulated. As tiny children they
593 ran about together, but once they were grown up, they had to avoid one another completely. A brother was not allowed to speak to a sister directly, he must never be alone with her in the hut, he must never speak of her except in the most respectful terms. A sister was a *tàras*, that is, a person to be respected, not to be spoken to or of lightly. In the old days an oath by a sister was one of the greatest oaths a man could take, and a sister could generally be relied on to stop any fight in which her brother was taking part. The brother is said to be shy (*sou*) in the presence of his sister, and the same is true of all the men a woman would call
[583] brother. Should one of these men use bad language in her presence a woman could demand a sheep from him with which to purify herself of the pollution. It is a *gei !Keis*, a great offense. Even at the present day a man will not sleep in his sister's hut when he visits her as a married woman. The eldest sister of a man is his *Gei Tàras*, his great respected one.

602 Quite different is the behavior of a man to those of his own
582 generation whom he calls *//Nûrin*. These women are his companions, his playmates. All is possible with them, free speech and horse play. Even sexual intercourse would not have been considered wrong. It was frequently one of these women that a man married in the old days.

604 The relation of a woman to her brother's children was one of great restraint. Just as the father himself had to behave with much circumspection towards this woman, so his children had to treat her with the greatest deference and respect.

The relation of a man to his sister's children was one of the greatest indulgence and good will. A boy could do almost any-

Baskets
are made from suitably flexible roots and twigs. To-day [285]
they still accomplish great feats in the preparation of skins of 281
animals for domestic purposes. Hides are dressed according to a method inherited from their ancestors, the pieces of skin being put together in dainty and many-coloured patterns, which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed [439]
in many a family, and as these skins are bought by Europeans they contribute towards its maintenance.

From their early youth the daughters help their mothers 593
in domestic duties, and without any special training, adapt 868
themselves to all sorts of labour, implicit in the management of a Nama household.

4. The main task is to attend to the cattle farming. As 231
nomads in earlier times they lived chiefly on the milk and meat of their cattle and there were rich people among them too; for old documents tell of a certain cattle-owner who [556]
possessed as many as 4,000 cattle and 3,000 sheep. Even up to the present day each family tries to rear some goats, sheep and, if possible, some cows too. All do not succeed, of course, in becoming well-to-do, whereas others own large herds. The Nama is not so keen on rearing cattle as on rearing sheep and goats. There is a simple reason for this. 231
A Herero of the old type is satisfied with curds and whey and 262
only enjoys meat if he has had luck while hunting or when an animal belonging to his herd has met with an accident on the pastures; but the Nama is not so simple in his needs; he wants to eat meat. As in a hot country, like South West, meat putrefies very soon, it is more effective for a family to slaughter a sheep or a goat so as to provide just enough meat for a day's need. White settlers also keep a flock of goats in order to satisfy their daily desire for meat, for cattle are not only too valuable but yield too much meat at a time.

In spite of this they always had rather small herds of 231
cattle in earlier days, principally in order to have riding 492
oxen and pack-oxen, as without these a nomadic life would have been almost out of the question because not only the men but the women rode on oxen during their long migrations; besides the poles and matting for the construction of their huts as well as their furniture had to be conveyed by means of pack-oxen. The Nama also possessed horses and used them for riding purposes. Fairly early and in their old wars and pillaging expeditions horses played a great part. The dog, however useful as watching over the house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master 461
and he has always deemed labour beneath his dignity. His 357
weak limbs and delicate physique disqualify him for hard work so that wherever possible they employ herdsmen and domestic servants, and Bushmen, Bergdama and even Herero

5: Vedder M-5 (ca. 1910) 1928
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marriage and what should be contributed to the reception: 584
or the young man chooses for himself and then the engagement does not consist in asking her and her saying "yes" but in an action. The young man bashfully points a little stick at the girl of his choice. When she takes the stick, breaks it in two and throws the part broken off at his breast, the question is settled and they understand each other.

No matter how the engagement came about—from the day of the betrothal "separation-period" sets in. The engaged couple dare not meet each other, under no circumstances speak to each other and have to avail themselves of certain other people who have to tell the one what the other has to say. Such a period may sometimes be of considerable duration.

2. The marriage ceremony is as a rule celebrated in the 585
house of the parents of the bride in the form of a sumptuous meal, which is paid for either by the parents of the bridegroom alone or contributed to by both pairs of parents.

When after the marriage the bride comes to the village where the bridegroom stays—which may be days or even weeks after the marriage took place—another feast is held.

Since the majority of the Nama have turned to Christianity 585
the old customs have more or less ceased to exist. Christian 178
customs have been amalgamated with ancient traditional forms, whereby now the Christian and then the old characters appear at the wedding ceremonies.

3. The position of the woman among the Nama is by no 562
means that of the devoted servant of the man. According 593
to old custom the hut belongs to her and she disposes of everything within it. When in need of something the man has to approach his wife entreatingly and not imperiously. But since the old-fashioned huts which were covered with [342
rushes by the women have more and more been displaced by 423]
the modern houses, which the man builds with material for which he has laboured, the woman is being pushed into the background. The abode now becomes the property of the man and there is danger that the consequence will be ill-treatment of the woman. Whether a marriage is permanent 586
or not depends entirely on the relatives for when there are 602
among them those who blow a fire from the sparks of a small difference of opinion, it is easily broken, and the woman returns to her relatives. When on the other hand all the relations are friendly and work against a separation, such 595
a marriage is as a rule permanent. Polygamy was not uncommon with them in olden days, but under the influence of Christianity such cases are exceptions.

4. As soon as symptoms of pregnancy become visible the 843
husband has to devote special attention to his wife. In the first place he is obliged to appease her wishes for special food in order not to endanger the new life. The older women interest themselves so much in the expectant mother that

5: Vedder M-5 (ca. 1910) 1928
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843 they frequently massage her. During the last months before the birth the young woman generally goes back to her mother. The older relatives of the mother function as midwives and are by no means inefficient. By rising too soon, however, 846 the mother unfortunately exposes herself to dangers and diseases among women are consequently not unusual. The 851 christening lies in the hands of the father. In olden days 551 every child received a Nama name reminiscent of the circum- 843 stances just antecedent or subsequent to the birth, but the 642 Christian Nama have given up this custom, and Biblical and European names are very general lately. The midwife who assists at the birth often gets a present which consists of two goats when a boy is born; when a girl is born, this is reduced by half.

857 5. It is held that the adolescent girl will very soon be a 871 help to her mother, and boys have to look after the herds from their very early youth. In this matter the school has to fight many a fight with the parents, who do not realise that, in order to make progress, the child has to attend classes regularly. The mother always regards it as more proper to employ the girl at home, and when a goat is lost, it is much more important to send the boy into the pastures to look for it than that he should attend school. But a change has taken place in this respect and the Nama now learn to understand that a regular attendance at class will be of importance to the child in later years.

841 6. When at the age of 12-14 years the first menstruation sets in with adolescent girls, the whole family celebrates the occasion. In a corner of the hut which is separated from the rest of the room by means of a curtain, the girl is isolated and adorned with all sorts of ornaments by the feminine members of the family. A festival day is appointed, and in families where old customs are still adhered to the girl is given fresh cows-milk to drink. The milk must come from a cow that has its first calf. If this cow does not die during the days of the menstruation or if she does not get ill, the girl is harmless. But if the cow should die it is proof that [784] this girl possesses special powers, and she dare not drink milk from the herd again during the days of menstruation lest she imperil the herd.

[754] Her menstrual blood is looked upon as effective poison which, when dry, they rub from the clothes and mix with [757] hated people's food in order to kill them. The blood of the harmless girl on the other hand is used as medicine for sexual diseases amongst men.

593 7. The brothers and sisters call one another by their names. 576 The parents are also accustomed to calling their children by their names unless they prefer to call the little sucklings "Little Father" or "Little Mother." But children are not allowed to call their parents or their parents' elderly relatives

by their names. In their communications they have titles of honour in accordance with the degree of relationship. 593 576

It might be mentioned here that the missionaries have succeeded in introducing family names which were unknown to the Nama before. These family names are derived from the Nama language, the heathen names of the grandfathers and great-grandfathers being changed into the family names of the grandchildren and great-grandchildren. Only the Orlam tribes have family names which were given to them by their masters in the Cape, *e.g.*, Teapot, Vlermuis, Afrikaner, etc., etc. 551 [619]

8. Their old national dress is very seldom worn. It consisted of home-dressed skins which were worn as aprons in front and at the back with a leather belt; and a large skin which served as a cloak and blanket and, twisted over the right shoulder and underneath the left arm, served as a bag for the gatherer of veld-kos. 291

At present both men and women go clad in European clothes. Coloured designs are preferred. While the Herero women have clung to the mode of dress introduced by the wives of missionaries 60 years ago, the Nama has not adopted any permanent national dress for the women and girls. [177]

9. Instead of the old anointing of the body with fat, they have resorted to cleaning themselves with water and soap, although everywhere Nama, who regard the application of soap and water as detrimental to health, are still to be found. 302 [515]

The habit of the women to powder their bodies with "buchu" which they make for themselves by powdering a great variety of shrubs and roots, is still in vogue to-day, and there are still women who hideously paint their faces with a blackish red salve during the period of menstruation, or early pregnancy and on cold winter days. [841 843]

10. The Nama is not miserly or avaricious. What he has in the form of food or other means of enjoyment he shares in the first place with his family and also with strangers. 574

To smoke alone or to eat a piece of bread which has been obtained accidentally is regarded as very unbecoming. Servants who labour for Europeans and receive their food there are wont to carry part of a special tit-bit home to share it with their people, unless the master, not knowing the Nama custom, should demand that all be eaten before his eyes so that his servants, for whom it is intended, may have the benefit of it and not strangers. [576]

11. The Nama is decidedly inclined to sociability. It is his wont to squat or sit on a low chair near the fireside at night and to tell to the last details and discuss the news of the day; nor do they separate till very late in the night. The Christians like sitting round the fire at night untiringly singing their songs and hymns. They still take great pleasure in the Reed-dance on bright moonlight nights. On 571 535 [521]

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try to hit it, lest he be wounded or destroyed, as does actually happen at times. That is how the Capemen set out especially to hunt the animals just mentioned. 224

Marriage.

Whenever a man falls in love with some girl or other, he asks permission from his father to marry her. This granted, he goes to the girl's father and mother, with the earnest request that he may have the honour of marrying their daughter. Should the parents then favour his suit, the girl finds herself, willynilly, obliged to accept him in love. She puts the fatty gut of a cow round the neck of the bridegroom, instead of a golden chain, and this he must wear until it rots away of its own accord. This in effect is a confirmation of the marriage. 584

Two of the fattest sheep in the whole village are then sought out and slaughtered for this newly-married couple, and dished up partly boiled, partly roasted. No one but these two people and their parents may eat of this meat, lest the marriage be not considered or accepted as binding and lawful. The skins of the sheep, cut to small pieces and the hair all scraped off, are laid on hot coals, and then, after being pounded on a stone, are eaten with great relish. The wedding does not last longer than one day, nor are any other ceremonies celebrated in connexion with marriage[75]). 585 [252 262]

The attachment and love between married, as between unmarried, people varies, just as it does with us. One finds men who have scarcely been married for half a year before they no longer care for their wives or even trouble about them, so that their mutual affection soon dies away. Others on the contrary have as great a love for their wives as can be found among any of the Dutch, and so too have the women for their husbands. As instances of true mutual love among these savages, we may mention two remarkable episodes which happened there a few years ago. In the one a widow, through sadness and grief at the loss of her husband, sprang into a pit full of wood which had been set alight, and burned herself to death. In the other, a young girl, rendered disconsolate because her parents had severely whipped her lover on finding that he had slept with her against their will, threw herself down from a rock and was smashed to pieces. 593 762

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[75]) Dapper's description of Hottentot marriage ceremonies, while confirmed in the main by the writings of other observers, is by no means complete. A far more detailed account is given by Grevenbroek (see below, p. 201).

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Very little jealousy is found amongst the married people, even although a man sometimes takes himself to the wrong bed at night. The transgressor, if this comes to light, is then punished severely at the command of the chief. 593 837 684

DEATH.

The Kaffirs or Hottentots are very longlived, for most of them, both men and women, reach the ages of eighty, ninety, one hundred, one hundred and ten, one hundred and twenty years and even more[76]). 145

Dead Hottentots are placed in a sitting position and stark naked[77]) into a deep pit, which is then filled in with earth. On top of this is piled a great heap of stones, so that the corpse may not be dug out of the grave by wild beasts and devoured. 764

When someone has died, even if it was only a child three months old, and the corpse has been interred, all the relations up to the third degree must, according to old usage, have the little finger of the left hand chopped off to be laid in the grave with the dead person[78]). If the deceased had during her lifetime possessed many cattle which she bequeathed to some relative such as a sister or daughter, the latter (for this applies only to women) must remove a joint from the little finger of each hand before she may take over the cattle in the absence of a last testament; for a sick person may not give away the slightest thing on his deathbed except to those who would lawfully inherit it. 765 304 428

They are loath to see anybody die, and whenever someone falls ill they accordingly fetch a healer. The latter, apart from a sharp double-bladed little knife and a long bit of iron with a small knob at the end, has absolutely no equipment, not even the least bit of ointment. He comes to the patient, whom he bleeds in the back with his knife; he then applies the glowing bit of iron to the patient's 757

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77) This statement is contradicted by most other writers on the burial customs of the Hottentots. As a rule the dead person was wrapped and tied up in the kaross he wore during life, and then buried (Schapera, *op cit.*, 360 ff.)

78) The practice of finger mutilation by the Hottentots is confirmed by many later writers, but not in all the details mentioned by Dapper. It appears from the available information to have been observed (a) by women who had lost their husbands, and were wishing to remarry, (b) on children whose immediate predecessors had died young, and whose mothers then performed the operation on them as a protective rite against a similar fate (Schapera, *op cit.*, 72). [587] [751]